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one to do so. . . . Every book becomes clean when one has just read the New Testament."

For Nietzsche all Christianity and morality are marks of *decadence*. His idea of the Overman of course makes him unsympathetic with what he regards as the lower grades of men. One of his most competent followers interprets him so: "Instead of the lowest classes in society receiving wages and keeping up their pseudo-independence, *they must be trained to submit themselves as property.*"

Therefore, whether we like it or not, the Nietzschean problem is a tremendous reality, and it is fortunate that some of our foremost scholars and thinkers are seriously trying to deal with it. Dr. Figgis' book is one of the very best contributions to the subject. He has studied Nietzsche for years—not only his "full-dress" works, but also his letters and posthumous works. This is evident in every chapter—almost every page. For the reader who has not time for the writings of Nietzsche but who would like to know what it is all about, this is the book. Dr. Figgis is firmly anchored in the Christian faith, yet nowhere in his book does he betray any animus. He is earnestly seeking to appreciate his subject and to estimate him at his true value. He begins with a biographical sketch and then takes up in broad outlines the main points in the gospel of Nietzsche. Then follow chapters on "Nietzsche and Christianity," "Nietzsche's Originality," "The Charm of Nietzsche Showing the Reasons for His Popularity," and "The Danger and the Significance of Nietzsche."

Dr. Figgis fully realizes the bitterness of the Nietzschean tonic, but he thinks it is good for us and that we ought to get from it "the sense of the greatness of things, the need of courage and a free soul, the worth of discipline, the futility of mere comfort, worship, and the vanity of all security that has any other anchor than our own soul."

He closes: "We Christians are the happier that we can see a reason for all this where Nietzsche saw none, and can say with the ancient sage, 'The fear of the Lord is the beginning of wisdom; and to depart from evil, that is understanding.'"

**Fundamental Questions.** By Henry Churchill King. New York: Macmillan, 1917. Pp. xiv+256. \$1.50.

Any book bearing this title is bound to arrest attention; when it bears President King's name as author, it is opened with eager interest. He has such intimate contact with those who are seeking the answer to fundamental questions that we expect clear and convincing answers. The questions involved in this discussion are: (1) suffering and sin, (2) prayer, (3) Christ, (4) life's fundamental decision,

(5) liberty and law, (6) Christian unity, (7) Christianity as a world religion. We turned first to the chapter on "Prayer," not only because of its intrinsic importance and central place in the religious life, but to compare what President King says with the treatment of the subject by Dr. Fosdick in *The Meaning of Prayer*. President King is equally frank in recognizing the problem; he is also positive and helpful in his statements; but we felt that the problem was made rather too conspicuous, and the answers were almost too hesitant. For example, take the conclusion of the paragraph on intercessory prayer. President King says: "If this be true, intercessory prayer seems to involve no particular intellectual difficulty." But that kind of a reply to a fundamental question lacks conclusiveness. "If" and "seems" and "particular" are weak words in a sentence that ought to have the positive ring of a sharp and assuring answer to a searching question. We feel a stronger accent from Dr. Fosdick. The last chapter, "Citizens of a New Civilization," is a thrilling statement of the universal meaning and claim of Christianity that must find an answer from anyone who is sensitive to the call to high and heroic duty. The climax of this chapter and therefore of the book is superb.

**The New Testament: A New Translation.** By James Moffatt. New York: Doran, 1917. Pp. x+395. \$1.00 net.

At last we have the translation of the New Testament by Professor Moffatt in handy form. The first edition was suited only for the desk; this is fit for the pocket. The page is excellent in point of legibility, but the margins have been sacrificed almost to the limit of ugliness. The publishers of Weymouth's *New Testament in Modern Speech* have produced the better pocket edition. We are not attempting a review of Professor Moffatt's work here, but only a notice of the publisher's success in giving the book a new dress. It is excellent, and we commend the volume in its new form to all students of the New Testament.

**The Expository Value of the Revised Version.** By George Milligan. New York: Scribner, 1917. Pp. vii+147. \$0.75.

The purpose of this little volume in "The Short-Course Series" is not to repeat the material that came from the pens of Trench, Elliott, Lightfoot, and Westcott concerning the Revised Version. But there is need of a short discussion of the value of other versions of the Bible than the Authorized. This is admirably supplied in the present book. The first part is the least valuable, containing in the compass of twenty pages a brief history of the English